
Dr. HUTCHINSON's
A S S I Z E Sermon

A T

Bury St. Edmunds *in* Suffolk,

MARCH the 25th. 1707.

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DR. HUTCHINSON'S

21 N. E. SECTION

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Box 21 N. E. Section



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A
S E R M O N
PREACH'D at the
A S S I Z E
A T

Bury St. Edmunds *in* Suffolk,
MARCH the 25th, 1707.

Publish'd at the Request of the Two Grand-Juries.

By FRAN. HUTCHINSON, D. D. and
Minister of St. James's Parish in that Town.

L O N D O N :

Printed for W. Rogers at the Sun against St. Dunstan's
Church in Fleetstreet ; And Ralph Watson Junior , in
Bury St. Edmunds. M DCC VII.

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Printed for W. Rogers at the Sun against St. Dunstons
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Bury St. Edmunds. MDCCLVII.

To the W O R S H I P F U L

Thomas Macro, *Esq;*

High Sheriff, for the County of *Suffolk.*

S I R,

AS the Revenues of King's arise from
the Number, rather than from the
Greatness of the particular Pay-
ments; so the Spirit and Great Actions of
a Nation are held up and carried on, not

only by the Eminence, but by the Multitude of those that conspire to promote them. Since therefore the Gentlemen of the Two Grand Juries were of Opinion, that this Sermon might not be unuseful to the promoting those Works in our Day, that call for the Help of all Hands; such as it is, I heartily cast it in, as the Widow gave her Mite to the Treasury, and wish it may do Good according to the Heartiness with which I send it into the Service. As this Thought made me easily give way to its Publication, I was as soon determined, that I would Dedicate to No-body else, that which of Right was Yours. And as ever since Providence placed me in this Station wherein I have now stood for some Years, I have received from Your Friendship a Generous Defence and Shelter, and Encouragement of my Labours; I am glad of this Opportunity of Assuring You in this Way,

*Way, That I am, with great Respect, and
Sense of Your Favours,*

S I R,

Your much Obliged and
very Humble Servant,

Fran. Hutcbinson.

JUDGES

Ways, Than I am, with great Respect, and
Sensibility of Your Favour.

SIR,

Your much Obligated and

Very Humble Servant.

John Hutchinson.

JUDGES

JUDGES XVIII. 7.

Then the five men departed, and came to Laish, and saw the people that were therein, how they dwelt careless, after the manner of the Zidonians, quiet and secure; and there was no Magistrate in the Land, that might put them to shame in any thing; and they were far from the Zidonians, and had no business with any Man.

THIS Chapter is a brief History of a little Colony of *Danites*, that wanting Room and Convenience in that part of *Canaan* where the rest of their Tribe was settled, fell upon a People much more numerous than themselves; but coming suddenly upon them, and finding them Vicious, Careless, Unwarlike, they made them an easy Prey, burnt up their City, put the People to the Sword, and settled themselves in the Place. And though Multitudes of Men are hard to be convinced of any Truth, that draws them off from present Ease, Pleasure, and Self-Interest, to virtuous Cares and a Publick Spirit; yet such Histories as this are so Instructive, that they can hardly chuse but teach some Knowledge and very useful Learning.

For true History is one of the safest Guides of Human Life. The Inspired Writers making so much of our Holy Bible Historical, teach us this; and sound Rea-

son greatly confirms it. For as God is the same through all Periods of Time, so he preserves his Works the same before him. As Face answers to Face, so the Works and Fortunes of Men and Nations in one Generation answer to another: There is something of Difference, and yet for Substance they are the same. As therefore Men learn the present Natures of Things, by viewing them with their Eyes and Glasses; they learn the long Train of Nations Fortunes, with the Springs and Causes of their Rise, Progress and Fall, by looking into History; in which the Causes of their Flourishing or Decay are made visible, and preserved for the Inspection and Learning of those that come after.

And as all true History, both Sacred and Civil is of such excellent Use, from this one Chapter where the Text is we learn many Things that are proper for our Observation and Remembrance:

By the fatal Calamity these People suffered for want of good Governors, we learn how much Honour and Love a Nation owes to good Magistrates, that are often waking when their People sleep; and watch to find out, meet with, and prevent all Dangers at a distance.

We learn, 2^{dly}. With what virtuous Patience and Steadiness a People must bear up under such Burdens, as are needful to preserve their Countrey from the Projects and Attempts of unjust Neighbours.

3^{dly}, By the Calamity these People of *Laiſh* suffered for want of good Confederates, we learn how much it is our Wisdom as well as Virtue, by great Justice, Fidelity and Friendship, to strengthen and confirm those National Leagues and Confederacies, which, under God, have been the Cause of that Safety which through God's Mercy we enjoy.

4^{thly},

4thly, We learn how necessary it is to a Nation's Safety, that internal Virtue, and equal Administration of Justice, and punishing Vice, be added to Warlike Cares and Preparations.

By the Zeal both of *Micah* and these *Danites* about his Image and *Tenaphim*, we learn how dangerous and troublesome Error, and Ignorance, and Superstition, often make Men and Nations to one another: And by consequence we learn, That it is of great Importance, that a People be well instructed in sound and true Knowledge of Things, and sober Notions.

We learn many more Points besides these; but instead of taking notice of them, I will proceed to discourse upon such of these as Time will give Leave.

And to pass over the 1st I named; We learn 2dly, That we must bear up with Patience and Steadiness under those Burdens, that are needful to preserve our Countrey from the Projects and Attempts of unjust Neighbours. We learn, that the natural Advantages and Blessings which Providence hath given a Countrey, are not sufficient to secure the Inhabitants of it Safe and Happy; unless to the Blessings of Providence they add their own Vigilance, and Care, and every thing that is needful to Guard and Secure it from ill Neighbours.

For these People of *Laiſh* had a Large Land, and were in great Quiet. The 10th verse saith, *There was no want of any thing, that was in the earth.* The Variety of their Blessings was as remarkable as its Abundance; and all that Variety within themselves, the natural Product of their own Soil: *For they had no commerce or dealing with any of their neighbours.* It was a Condition this, that might very well have been Envied, if others would have been as far from meddling with them, as they were

from designing upon others: But the Neighbourhood of Nations is not so safe and friendly to one another. While one Nation is busy in Planting and Ploughing its Fields, another is too often contriving how to Catch away the Crop. While these People of *Laiſb* were enjoying and admiring their own Plenty of all things, the hungry *Danites* fixed their Eyes upon their Wealth, as a Wolf glares round a Sheepfold, till he finds a place to leap upon them with Advantage. Accordingly they sent Five Men to them, not to offer Terms of Union with, or Settlement amongst them, but to pry out secretly whether it was true which they had heard of their Carelessness and Riches. The Spies made their Journey, and having found their Information right, returned back. They communicated what they had seen, to an Assembly of their Brethren. They got together about Six hundred Armed Men. They plundered *Micah's* Chappel in the Way as they went. They came upon them for all that, without these People having heard any thing of what had passed. They seized and burnt their Town. The sweetness of the Prey made them find no reluctance in putting them to the Sword, and then with great Mirth and Pleasure they divided the place amongst them. And as this is an Ancient Old Testament History, it would be happy for the World if there were no such cruel things done under the New. But Men are no Changelings in this, any more than in other Matters. There are in all Ages both starving *Danites*, and Unjust Ambitious *Nimrods*, that fall upon their Neighbours Unprovoked, and without giving Warning. Common Reason, indeed, and Justice, the Laws of Nations and of Nature, forbid such things: The Divine Writings that record such Facts for our Admonition, give us warning not to follow them: Christianity doth more than ever any Religion did before,

fore, to deter Men from such Acts of Cruelty, and make them rest contented with their own : But Men that believe neither God nor Judgment, can easily break thorough the strongest Bonds that even Christianity hath set to our Human Nature. The Prosperity which God for wise Reasons doth sometimes permit such *Danites*, and their own greedy Desires and Wants, often lead them on to such like Actions, rather than to honest Labour and Diligence, and such Endeavours, as with God's Blessing would provide them a Sufficiency without such Crimes.

And therefore a People that God hath blest with Trade and Riches, and Native Blessings, must not think they may spend all upon their Pleasures in their private Houses ; but must consider, how much is needful to secure their Happiness from the treacherous and sudden Insults of rapacious Neighbours. For though a virtuous Nation must never serve others in that Manner, it must beware that others may not serve it so. Though we must hate the Principles of Violence, we must be ready to meet with those that act by them. We must not think we secure ourselves sufficiently, by exposing, inveighing, and reproving the Wickedness, and high Injustice of such perfidious Men and Actions ; But we must be prepared to beat them back, and then we shall have time to reproach their Wickedness, with such Arguments as will be more convincing. And without that, what little Effect will the strongest Reasons of Equity and Christianity have upon bad Men, either in our publick or private Concerns ? If any can be suppos'd such Strangers in the World, as to want Scripture Proof of that Point, this same Historical Chapter lays it before us in the Answer that the *Danites* gave to the lamentable Cry and very just Complaint of poor *Micah*. For as these *Danites*

nites were in their way to *Laiſh*, they plundered the Houſe of *Micah's* gods: While ſome kept him in diſcourſe at the Gate, others took away his *New Image*, and *Ephod*, and *Teraphim*: For tho' they were Inſtruments of Idolatry and Superſtition, the *Danites* were as fond of them as he was. And when *Micah* found his Chappel robb'd and empty, he got together as many as he could of his Houſhold, and overtook, and expoſtulated with them for the Injuſtice they had done him. And what Anſwer did he get, when he had not equal Strength to back his ſtrong Reaſons? Say they, *Let not thy voice be heard amongſt us, leſt angry fellows run upon thee, and thou loſe thy life, and the lives of thy houſhold.* And if he had not bethought himſelf quickly, and taken that for good Advice, very likely they themſelves would have ſent the angry Fellows upon him.

They are good hard Leſſons that theſe Things teach us; and 'tis pity there is any need to learn them: But better learn them from others Ills, than our own Sufferings. And if we would not be Examples our ſelves of ſome part of what we read in this Chapter, we muſt be patient under ſuch Burdens, as our Wiſe and Juſt Government doth now, or ever ſhall find needful for our Defence and Preſervation. That is the Inſtruction we muſt receive from this Historical Chapter, which the Divine Writings have left upon Record for our Learning. Though we muſt not be a Nation that delights in War, and is forward to diſturb our Neighbours; yet we muſt bear our ſeveral Parts that are needful to carry on that War which our Excellent Government hath thought juſt and neceſſary. It is always acceptable and popular, to complain of Burdens, and call for Peace and Eaſe of Taxes: But we muſt remember, that our Taxes are not given for the Invaſion of our Neighbours, but to keep

us from being served like *Laiſh*. We have a *Danite* near us, that without the pretence of Poverty to excuse him, hath laid his Hands upon many a Neighbour, and would have been as glad to have surprized us, as any of all that e're he seized. If ever any fatal Time brings forth that sad Opportunity, which (thanks be to the Almighty) he hath not now; he will want no Reasons to give for his Action: He will think it Merit with God, and Glory with Man. He hath brought himself under high Obligations, Promises, and Vows, to take the first time of doing that, which cannot be done without a Sea of *Engliſh* Blood, and as hard a Fortune as ever our Land went through since it was a Nation. Since our Age hath the Unhappineſs as to be joined contemporary with such a bad Neighbour; and since he hath not hitherto found us a careless effeminate *Laiſh*; let us continue to keep up our *Engliſh* Warlike Spirit, so long as till our Vigilant and Wise Government hath Reason to hope they have driven back, and shut up our *Danite* safe and quiet in his own Tribe.

3dly. This Piece of Sacred History lays before us the great Need and Use of Good Confederates, and the Necessity of that National Justice, Fidelity, and Friendship, which is needful to support them.

I hope I need make no Apology for enlarging upon these kind of Virtues: They arise naturally from this Sacred History. For, to its Commendation be it spoken, our Holy Religion instructs its Disciples in such kind of Duties as these, as well as those that are more purely spiritual. Our Holy Bible doth not only teach us Faith and Devotion, but Stedfastness in publick as well as private Justice, excellent Wisdom, Fidelity in National Leagues and Contracts, and all Civil Virtues.

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It makes Men not only pious and devout, but good Commonwealths-Men, faithful Friends, and useful in all Stations. And therefore I proceed to the Third Point of Wisdom and Virtue, that we learn from this History of *Laiſh*: And that is,

3^{dly}. The Need and Use of Good Confederates, and the Neceſſity of mutual Juſtice and Fidelity, and excellent Friendſhip to one another.

For in the 27th and 28th Verſes it is ſaid, *Theſe Danites came, and found the people of Laiſh at quiet and ſecure, and ſmote them with the edge of the ſword, and burnt their City with fire: And there was no deliverer, becauſe it was far from Zidon, and they had no buſineſs with any man.* They were ſo far from Leagues Offenſive and Defenſive with their Neighbours, that they had not ſo much as Trade or Buſineſs that might have brought them ſome kind Intelligence of thoſe that were moving towards them. They had uſed themſelves to think all loſt, that was not ſpent upon their Pride and Pleaſure. They had lived to themſelves, without affording Help to others; and therefore they fell by themſelves, without finding either *Deliverer* or *Avenger* of *their Blood*. Though their Caſe was hard and calamitous, their Neighbours were not ſo forward as to run themſelves into War and Danger of their own Lives, for the ſake of thoſe that had been vicious and looſe, and never ſought for any Leagues with their Neighbours; perhaps had refuſed them, for fear leſt they ſhould ſpend any part of their Money in ſaving other People from Miſery.

And how lively, with what great Conviction, doth this lay before us the Wiſdom, Neceſſity, Virtue, I may ſay Chriſtianity of a Generous Friendſhip and Steadineſs in Leagues betwixt Nations? It is wiſe, firſt, both

both to make and keep them ; because it doubles their Forces, and makes Lesser Nations equal with Great ones. It is *Safe* ; because it plants Friends, Spies, Intelligencers and Guards round about them, that keep them from being served like *Laiſh*. It gives Opportunity for the Exercise of Truth, Justice, Honour, and the most generous Friendship that one Nation can shew to another. For when one Part of a Confederacy happens to be surprized, overborn, wasted, and unable to make an equal Defence ; it lays before them a Time for that excellent Charity, or rather Justice, in helping them ; without counting the Cost too strictly, or exacting their agreed Numbers, when their Nation is wasted that they cannot send them. And as Divine Providence hath in Mercy given us this more desirable Part of helping, rather than imploring Help from others ; our Nation hath bravely acted up to it, with Honour, Charity, Justice, Christianity, and Wisdom also. For all we have done, is so much Interest laid up in store (we hope) both with God and Man, against any fatal Time wherein our Lot might be as hard as it lately was with *Savoy*.

4thly. From this Sacred History, we learn the Necessity of Executing good Laws, for punishing Vice and Immorality, and putting evil Actions to shame. For one great thing that brought this People of *Laiſh* into this feeble defenceless State, and tempted the *Danites* to fall upon them, was, their unpunished Luxuries, and violent disorderly Way of living. By that the *Danites* knew they would be an easy Prey, and perhaps thought it would be no great Sin to destroy such a Vicious
C People.

People. For the Words of the Text say, *They were careless, and had no Magistrate in the land, that might put them to shame in any thing.*

How strict a Sense we may put upon that Word of *having no Magistrate in the land*, we do not well know. Perhaps, in those early Ages they might really be without any sworn Judges: For as the Sacred History of our Bible bringing our Human Race from *Adam and Eve*, lays before us the State and History of Men, and Nations, and Arts in a gradual Increase; so Civil History agrees with it, and shews us how all the Works of Man's Reason have been progressive, from small Beginnings, to higher Degrees of Perfection. It not only shews us the Beginnings, first Authors, and After-steps of Plowing, Planting Vines, Writing, Printing, Navigation, and working in Brass and Iron; but even of written Laws, and larger Governments.

At first Government seems to have been little more than that Natural Right and Authority that *Fathers* had over their *Children* and *Servants*, and such as voluntarily put themselves into their Families. For tho' it must certainly be a mistaken strained Notion, to make such *Patriarchal Government* a Rule and Law to our more perfect and Legal Establishments; yet to me there seems little doubt, but that that was actually the most common Form of the first imperfect Governments: And very likely they continued till frequent Encroachments, and Robberies, and Murders of one another, made it necessary for them, either by the less desirable way of Conquest, or the more rational

onal way of voluntary Unions, to join together their several Houſholds into larger Legal *Kingdoms* and *Commonwealths*: And upon that foot, the mutual Rights of Princes and People would be, by the eternal Law and Will of God, *Jure Divino*; not what they had been betwixt Fathers and Sons; not any one particular Form of Government; but what their ſeveral Conſtitutions made them.

But after they were advanced ſo far as to have thoſe larger eſtabliſh'd Governments, it was long before they gained that Point, of having written *Codes* of well-digeſted Laws, to be the known Meaſures of private Dealings, and publick Juſtice. And theſe People of *Laiſh* being careleſs, irreligious, minding their Pleaſures more than the Good and Improvement of their Countrey; they were not got ſo forward as to have ſettled Magiſtrates, to defend the Induſtrious in their honeſt Labours, and puniſh and ſhame the unruly and lawleſs. Either they had no Judges at all, as the Text ſeems to intimate; or none that had Courage and Power enough to keep their Town from being a very looſe, diſorderly, ill-govern'd Place: And therefore theſe *Danites* being *Jews*, that had ſeen the good Effect of their own Divine and more perfect Government, concluded that they would be an eaſy Prey; and the Effect ſhewed that they conjectured rightly.

And how doth this expoſe Idleneſs, and Vice, and looſe Living, beyond the keenest Satyr that I could make upon them? With what lively Colours doth it ſhew looſe Men their own Pictures, and the fatal Miſeries to which they often bring,

not only themselves, but all those who are so unhappy as to be joined with them in the same Government? With what great Conviction doth it teach us, That Internal Virtue, and Administration of Justice, and punishing Vice, are as needful to give Strength to all Parts of the Government within, as Guards and Garisons are to defend it without?

And as this is the most proper Point upon which I can spend the Remainder of this Discourse, let us consider how many several ways Virtue and Good Government, like a right Fermentation in the Blood, help to prevent and purge off the Diseases of a Constitution; and increase its Strength, Number, Riches, Safety, and all Things that are either an Ornament, or Help to it.

Punishing the Idle and Disorderly, increases the Wealth of a Nation, by keeping Men to those Labours that draw forth the natural hidden Riches of all Soils. Punishing Frauds and Cheats in Trade and Bargains, increases Riches, by making Trade safe, pleasant, and profitable. Maintaining Men in the quiet Possession of what they have got by their honest Labours, or fair Compacts; and laying effectual fitting Punishments upon all wilful Perjuries, Forgeries, Violences and Knavish Tricks; have the same good Effects amongst Men. Punishing Adulteries and Fornications, doth not only increase the Number, but preserves the Blood of Mankind in its Natural Dignity, and peoples the World with a Well-educated Honourable Race, under the common Bonds of Natural Affection, and

and that Virtue that is practised in honest Families. Punishing the wastful Sins of Debauchery and Drunkenness, besides the many other Advantages to the Health and Families of those that are restrained, makes God's Blessings reach to the Poor and Needy: And it is a very bad Government that doth not think That one part of its Care and Happiness. Maintaining the true Knowledge of God and Man, as we are taught it in the Everlasting Gospel of the Ever-Blessed Jesus, doth not only save Men's Souls in the next World, but draws Men off from all knavish Tricks, and fixes in their Minds a strong Justice, a great Fidelity, a publick Spirit, and all generous Principles, that are the Springs of a Nations Good, in Temporals as well as Spirituals. Every way righteousness exalts a Nation; it Adorns, Cultivates, Improves and Mends it: But every Sinner destroys much Good. So the Wise Son of Syrach expresses this Matter; and nothing can be spoken more just and true. For what Havock doth a loose lawless Prodigal make in his own Inheritance; and what Disturbance doth he give to his sober Neighbours round about him? He makes but a Mock at those Injuries by which he draws Tears from others, and defeats them of all the good of a long Life's Care and Labour. When he casts Firebrands, Arrows and Death, it is no more to him than a kind of Sport. He corrupts the Youth by his Example and Influence; and where such loose Persons grow numerous, and happen to have Power or Riches, they make sober Persons avoid the place, and perhaps the Government, that suffer such things unpunished. Every way Vice depresses a Nation: It thins, im-
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poverishes, weakens, disorders, decays, and links it from its Dignity, Strength, Honour, and Riches.

And therefore Magistrates of all sorts, that are Lovers of their Countries Good, for their Countries sake, for the sake of the sober part of their Neighbours, and for the securing Peace and Quietness in their own Beds and Families, ought to set themselves to the shaming and punishing all unreasonable Men and Actions. Stir up a Spirit of Government in your Minds, and act with that Justice, Wisdom, and Impartiality, that the Laws of God and Man require of you. Scatter Iniquity with your Eyes: Punish it in the Rich as well as in the Poor. Where ill Practices begin to get head, crush them in the Bud. As all Immoralities and bad Actions are a Dishonour and Injury to Government, let them not dare to shew themselves, much less carry off Victories in Courts of Justice. As they are Works of Darkness, make them fly into Corners, and hide themselves in Night and Concealment.

We have the Happiness of living under a *Queen*, who hath set her Heart upon doing good to us all manner of ways; and particularly would raise us up to that Spirit of Piety, Sobriety and Virtue, that are the Strength, Ornament and Happiness of Religious well-governed States and Kingdoms. As Her Government is Glorious, for Her pious Munificence towards God's Church, for her wonderful Success in War, and for accomplishing a Happy Union that had been so often attempted in vain by Great and Wise Princes; so for *Sion's* sake, for the Honour of him by whom She

She hath done these things, and for the Eternal Rest of Her own Soul, She would be as hearty in Her Endeavours for Reforming the Manners of Her Subjects, as in procuring their worldly Wealth and Honour. For this Reason therefore She earnestly presses this Matter in Her Speeches, Her Laws and Proclamations: We hear Her calling upon us from the Throne, in Her Courts of Justice, in our Churches, and by Her Example. And I hope She will have the pleasure of seeing some worthy Fruits of these truly Royal and truly Christian Cares. Tho reforming a loose State of a Nation be as hard a Work as either uniting *Scotland*, or beating *France*, I hope we may say, that through the Blessing of Him that is with Her in all She undertakes, She hath already some very considerable Effects of Her Pious Cares.

For it is always to be remembred, that when we speak of the Virtue of *Nations*, and the Religion and Sobriety of *Publick Bodies*, we may not mean it of any Angelical or Platonick State, where stubborn Youth and corrupt Nature should break out into no Crimes. We do not understand it of such a rigid Justice, severe Temperance, fullen Gravity, or continual Industry, as should exclude good Humour, Freedom, Mirth, Chearfulness, Hospitality and Innocent Sports and Recreations: There are their good Uses and Times for these in a well-governed State, as well as for the graver Works and Labours of Mind and Body: And allowing for these things, we hope the benign Influence of Her Majesty's Government, added to the Auspicious Beginnings of this Work, in the happy Reign before us, have raised
us,

us, though not to what we Wish and Pray for; though not to what Pious Men must practise for their own Salvation, yet to such a State as other virtuous Princes have been able to raise the unweildy Passions of our Human Nature: To such a State as may fitly be called Virtue, when compar'd with those Nations that live like *Laisls*.

But what great need is there of Vigilance and Care to press forward to those Degrees of Virtue and Happiness, that are still before us; and to keep us from falling back from what we have already attained to. For it is a Truth that all Virtuous Persons should have much and often in their Minds, That either in their Religious or Civil, either in their Publick or Private Concerns, it requires as much Care to preserve a good State, as it doth to gain it. *Facilis descensus Averni*. In all things the Change from Good to Bad is Down-hill and easy. Let but the Reins loose, that things may go their own way; let but human Nature find that it may indulge its Pleasures and Passions without harm; and what was gained by slow Degrees, and many a Care, and many an Exemplary Punishment, will be lost in a little time, and without either Care or Labour. Self-Interest, Love of Pleasure, Ambition, Youthful Heat and Passion, and Corrupt Nature will break out into such frequent Acts of Violence, Quarrels, Adulteries, Robberies, Frauds, Perjuries, Bribes, and scandalous Perversions of Justice, as will make it evil living for sober Men amongst us. Though we cannot boast much of our Virtue as we are, we should soon find it much worse: For
take

take away that Fence we have from the Punishment of Evil Doers, and Wickedness will break in upon us, as the Sea rushes in upon the Land, when the Banks are broken down.

But here it is necessary I add, that to this Care of Discipline, and punishing Vice, all good Men in their several Stations must help forward all other Means and Instruments of Virtue and good Order. For though my Text and this Occasion have led me to make oftentest mention of *Punishments*, we must be far from thinking, that the Virtue of a Nation rests only upon them. True Virtue is a Nobler Plant than to have its Root only in Pain and Shame. A Christian Church and a Wise State have other Ways and Means of Government, besides those with which *David* taught the Men of *Succoth*. There are good Principles, and the Immortal Seed of Truth and Knowledge, to be sown in the Minds of Men, that make a Virtuous and Sober, by making a Wise and Understanding People. There are the Examples of the different Effects of Vice and Virtue, both in Men and Nations, to be kept in Mens Sight for their Learning. And there are the more powerful Motives of the everlasting Gospel of the Ever-Blessed *Jesus*. All these, by the Providence of God, and the Care of Governors, are continually held before Mens Eyes by these repeated Exhortations in these Religious Assemblies. There are besides these, the good Influence of many pious and shining Examples of good Men and Women. There is Private Reproof and Admonition. There is Education of Youth, and good Government of Sober Families, that are so many

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Nurseries

Nurseries of Virtue. There are Rewards and Encouragements of the Good, and Mercy and Indulgence wisely dispensed out where there is Hope of Amendment. These are the natural genuine Instruments of a Free, Sincere, and chosen Virtue. These every Wise Government provides first, tries with most Pleasure, and counts it an Honour, when it can be said, That with a few Punishments it preserves Peace and a Good State. But as Human Nature, especially in rough and dull Tempers, is not so Ingenious as to be drawn by these Cords of Reason only; therefore there must be a wise Use of Pain and Shame also, though they be the last and least desirable Part of Government. Though a Government should not like *Draco* write all its Laws in Blood; yet when Laws are made Just, and Reasonable, and Moderate, a steddy Execution of them is so needful, that all the other Means of Virtue before, are Ineffectual, unless these come after to give them Strength.

And therefore let all who have any share, either greater or less, of this Sacred Trust passing through their hands, make use of it with Steadiness and Wisdom, for the driving away Evil out of our Land; and raising it up to a noble path of Virtue. As this is the highest Ornament and Felicity of the most Prosperous Governments, and as we live under a Reign from which we may promise our selves uncommon Blessings, almost any thing we set our Hearts on; Let all good Men try to get this added to our other Blessings, and seek it by all proper Actions, that fall within the compals of their Stations. And as in this I am sure I perswade.
nothing

nothing, but what many of you have, and do,
and will endeavour with Pleasure; *May that Good
God, who hath hitherto Blessed us above our Thoughts,
add his Divine and Heavenly Benediction to these
Pious Labours; that our Land may be, upon this
score as well as others, a Praise, and Blessing, and
Example, amongst the Nations round about it. Amen.*

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